

The Mirror

OF

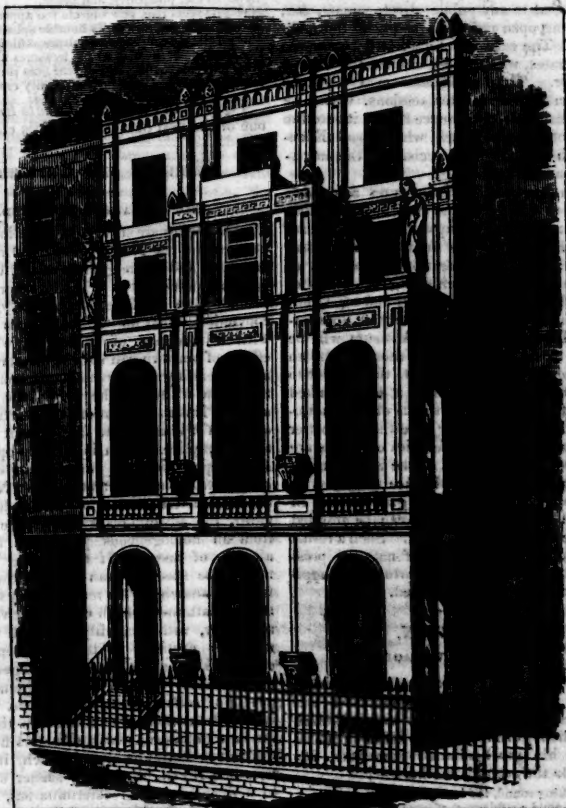
LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. 819.]

SATURDAY, FEBRUARY 4, 1837.

[PRICE 2d.]

THE SOANEAN MUSEUM:



HOUSE OF SIR JOHN SOANE, LINCOLN'S INN FIELDS.

As the internal characteristics of this mansion have been described at some length, in the 21st volume of this Miscellany, our present purpose is merely to illustrate the exterior, and revert to a few circumstances connected with its erection.

This mansion was built by Sir John Soane, in the year 1812,* on a piece of freehold

* The house, as it now appears, was erected at this date; but the original residence was built in 1793, as stated in the Mirror, vol. xxi.

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ground on the north side of Lincoln's Inn Fields. Its frontage is about 30 ft. in width only, but its depth extends to about 80 ft.; and the Museum in the rear is of the width of the front and two adjoining houses in Lincoln's Inn Fields. It is faced with a stone screen, the design of which is at once novel and of pleasing effect; and having a southern aspect into a large open area, it is well adapted to preserve the front rooms cool in summer, and warm in winter.

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P.M. vi - 457.
S.H. '62 - 133.

At the time of this screen being erected, the district surveyor, Mr. Kinnaird, indicted Mr. Soane for having violated the Act of Parliament called "the Building Act," which prohibits the erection of any bow-window, or "other projection," in front of a house next to any public street, square, &c., excepting open porticoes, steps, or iron palisades. The case was fully heard before the magistrates, who decided against the district surveyor. That gentleman next tried the question at the quarter sessions, where he was nonsuited; and thence moved it into the Court of King's Bench, where Lord Ellenborough confirmed the decision of the magistrates and the sessions.

With reference to the treasures assembled within this Museum, it may be added that Sir John Soane was upwards of fifty years assembling its rarities from various distant regions; and the collection is not only of real importance as combining examples of the works of different masters and ages, but also as illustrative of the history of architecture. In due season, the Museum will be opened to the public: it will soon become an exhibition of popular interest, though not to such an extent as to cause it to be ranked among the "curiosity" sights of the metropolis. Let us, however, hope that the better understanding of such beauties of art as are here assembled will lead to the improvement of the public taste, and induce the mass of the people to seek higher gratification in works of classic beauty than can be afforded by those of subordinate merit. Such a result would be a true indication of national prosperity; for the progress of virtue and happiness is uniform and even-paced.

EMIGRATION.

THE RISING VILLAGE.

[Written by Oliver Goldsmith, a descendant of the author of "The Deserted Village," and published in 1820, with a Preface by the Bishop of Nova Scotia; and in imitation of his much-admired namesake, addressed to the author's brother:—]

When looking round, the lonely settler sees
His home amid a wilderness of trees;
How sinks his heart in those deep solitudes,
Where not a voice upon his ear intrudes—
Where solemn silence all the waste pervades;
Heightening the darkness of its gloomy shades;
Ere when the sturdy woodman's strokes resound
That strew the fallen forest on the ground.
See from their heights the lofty pines descend,
And, crackling down, their ponderous lengths extend
Soon from their boughs the cutting flames arise,
Mount into air andadden all the skies;
And where the forest late its foliage spread,
The golden corn triumphant waves its head.
His perils vanquished and his fears o'ercome,
Sweet hope portrays a happy, peaceful home;
On every side fair prospects charm his eyes,
And future joys in every thought arise.
His humble cot, built from the neighbouring trees,
Affords protection from each chilling breeze;

His rising crops, with rich luxuriance crowned,
In waving softness shed their freshness round:
By nature nourished, by her bounty blest,
He looks to Heaven and lulls his cares to rest.
Where the broad firs once sheltered from the storm,
Soon, by degrees, a neighbourhood they form;
And as its bounds each circling year increase,
In social life, prosperity, and peace,
New prospects rise, new objects too appear,
To add more comfort to its humble sphere.
Now in the peaceful arts of culture skilled,
See his wide barns with ample treasures filled;
Now see his dwelling, as the year goes round,
Beyond his hopes with joy and plenty crowned.

[Quoted in *Practical Advice to Emigrants*, one of the best publications of its class.]

Manners and Customs.

THE OLD AND NEW WORLD.

The following are striking observations on the prospects of the Negro population in South America, and of the gradual extinction of the original inhabitant of the New World.—We behold, (says the *Foreign Quarterly*), with a conviction which no arguments can weaken, with a vividness of perception which no efforts of our own can soften, the certainty of an impending and tremendous conflict between the white and the negro, the coloured and the Indian population, the fearful nature of which it is as easy to foresee as it is awful to contemplate. Such is also the opinion of Dr. Poeppig, who, in his account of Chili, has the following observations:—"No country in America enjoys, to such a degree as Chili, the advantages which a state derives from an homogeneous population and the absence of castes. If this young republic rose more speedily than any of the others from the anarchy of the revolutionary struggle, and has attained a high degree of civilization and order, with a rapidity of which there is no other example in this continent, it is chiefly indebted for these advantages to the circumstances, that there are extremely few people of colour among its citizens. Those various transitions of one race into the other are here unknown, which strangers find it so difficult to distinguish, and which, in countries like Brazil, must lead, sooner or later, to a dreadful war of extermination, and in Peru and Columbia will defer to a period indefinitely remote the establishment of general civilization. * * * If it is a great evil for a state to have two very different races of men for its citizens, the disorder becomes general, and the most dangerous collisions ensue, when, by an unavoidable mixture, races arise which belong to neither party, and in general inherit all the vices of their parents, but very rarely any of their virtues. If the population of Peru consisted of only Whites and Indians, the situation of the country would be less hopeless than it must now appear to every calm observer. Destined as they seem by Nature herself, to exist on the

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earth as a rice, for a limited period only, the Indians, both in the north and south of this vast Continent, in spite of all the measures which humanity dictates, are becoming extinct with equal rapidity, and in a few centuries will leave to the whites the undisputed possession of the country. With the Negroes the case is different; they have found in America a country which is even more congenial to their nature than the land of their origin, so that their numbers are almost everywhere increasing in a manner calculated to excite the most serious alarm. In the same proportion as they multiply, and the white population is no longer recruited by frequent supplies from the Spanish peninsula, the people of colour likewise become more numerous. Hated by the dark mother, distrusted by the white father, they look on the former with contempt, on the latter with an aversion which circumstances only suppress, but which is insuperable, as it is founded on a high degree of innate pride. All measures suggested by experience and policy, if not to amalgamate the heterogeneous elements of the population, yet to order them so that they might subsist together without collision, and contribute in common to the preservation of the machine of the state, have proved fruitless. The late revolutions have made no change in this respect. The hostility, the hatred, of the many coloured classes will continue a constant check to the advancement of the state, full of danger to the prosperity of the individual citizens, and perhaps the ground of the extinction of entire nations. The fate which must, sooner or later, befall the greater part of tropical America which is filled with negro slaves, which will deluge the fairest provinces of Brazil with blood, and convert them into a desert, where the civilised white man will never again be able to establish himself, may not indeed afflict Peru and Columbia to the same extent; but these countries will always suffer from the evils resulting from the presence of an alien race. If such a country as the United States feels itself checked and impeded by its proportionably less predominant black population; and if there, where the wisdom and power of the government are supported by public spirit, remedial measures are sought in vain; how much greater must be the evil in countries like Peru, where the supine character of the whites favours incessant revolutions; where the temporary rulers are not distinguished either for prudence or real patriotism, and the infinitely rude Negro possesses only brutal strength, which makes him doubly dangerous in such countries, where morality is at so low an ebb. He and his half descendant, the mulatto, joined the white Peruvian, to expel the Spaniards, but would soon turn against their former allies, were they not at present kept back by want of

moral energy and education. But the Negro and the man of colour, far more energetic than the white Creole, will in time acquire knowledge, and a way of thinking that will place them on a level with the whites, who do not advance in the same proportion so as to maintain their superiority." When we consider all these circumstances, when we see Buenos Ayres even now harassed by perpetual wars with the Indians, when we think of the frightful crimes that have already taken place at Para, we cannot but anticipate the consequences that must ensue if the Negroes should rise in a general insurrection, and be joined by the native Indians. We wonder at the blind infatuation of the Brazilians, who, in defiance of their own laws, still import 100,000 new slaves every year from Africa, and we feel our minds depressed by the melancholy persuasion, that the future fate of these fine countries will prove even more tremendous than the awful denunciation which threatens to visit the sins of the fathers upon the children, even to the third and fourth generation.

Spirit of Discovery.

NEW OIL.

[From the *British Annual*, an Epitome of the Progress of Science: a valuable work, edited by Dr. Robert D. Thomson.]

Tea oil.—This beautiful, vegetable oil, the writer procured during a visit to China, in 1832—it has hitherto been merely noticed by two travellers in China, but the writer is not aware that any specimen has reached Europe; it is certain, at least, that it has escaped the notice of chemists. The Chinese term it *cha yew*, or in English, tea oil. According to Dr. Clarke Abel, it is procured from the seeds of the *camellia oleifera* by expression—these are introduced into the hollowed trunk of a tree, and are forcibly compressed by means of wedges driven in by a battering ram, which acts horizontally. From a careful examination of various seeds of different species of tea and camellia plants, obtained from a merchant in Canton, the writer is disposed to think that the seeds of the various species of camellia and tea plants afford a similar oil—they are all equally oily and similarly constituted—the disjunctives of the capsules in all are thin and ligneous—the seeds are covered with a thin, brown, nucaceous envelope, which is beautifully traversed on its interior surface with arborescent, nutrient vessels. When the nut is ruptured, the true seed or kernel is discovered equal in size to a pea, sub-globular, and much wrinkled and pitted—a transverse section exhibits the yellow or cream-colour of its waxy, interior substance, which possesses a strongly bitter taste—the specimen ex-

aminated possesses the following properties, as described by the writer in a paper, now before the Royal Society of Edinburgh. Its colour is pale yellow, and at the ordinary temperature of the atmosphere it is liquid—in winter it becomes thick, like olive oil—its specific gravity is 927. The writer endeavoured to ascertain its boiling point but without success—at the temperature of 100°, the fluid began to be thrown into motion by internal waves, gradually moving upwards—at 250°, several bubbles formed at the bottom, and were soon detached; at 260°, the internal motion was increased in some degree—at 300°, vapour began to come off visibly, and the odour of the oil was apparent in it—at 440°, the vapour was given off abundantly—at 500°, the oil became dark-coloured, and lost its transparency—at 600°, it still continued without boiling; when the mercury rose to the top of the scale, 790°, and it was necessary to terminate the experiment.

This and various other experiments have led the writer to doubt whether any vegetable oils have a stated, boiling point—experiment would lead us to the conclusion that they consist of mixtures of oils which boil at different temperatures, because we often observe that the mercury continues to rise long after ebullition has commenced—oil of turpentine may be cited as an instance; and it was found to occur in one specimen of tea oil examined. It consists of oxygen 9,852, carbon 78,619, hydrogen 11,529—this is equivalent to $O + 10\frac{1}{2}C + 9\frac{1}{2}H$; or it may be considered as a compound of one atom carbonic oxide, and $9\frac{1}{2}$ atoms carbydogen.

This oil burns well, affording a clear flame without smoke, and is extensively used in China for this purpose; in the same country it is employed as an esculent oil; immense quantities of it are consumed in this way—most of the boats of any considerable size on the Canton river being supplied with it. Its taste is agreeable, and hence it might be conveniently substituted for the Florence oil which is used for salads in this country. In this respect, it would be especially serviceable to our eastern colonies. Its price also, which was as low as a dollar a gallon in 1832, and probably might have been lower if any attention had been paid to the purchase, recommends it to the consideration of importers of such articles in this country.

Candle tree oil.—This is a solid oil which the writer has never had an opportunity of seeing in a state of purity. It is obtained from the seed of the *croton sebiferum*, or candle-tree, a native of China. The Chinese manufacture it into candles—mixing with it resin and olibanum, and, perhaps, also minia batta. The writer has procured several conical masses, of a mixture probably of this kind, which consists of different layers as if they had been dipped, and are supplied with

a hollow in the centre filled with pappus or medullary matter. These incipient candles, as they might be termed, have a strong odour of cocoa-nut oil, or minia batta. The common candle of the Chinese, which may be a subsequent state of these masses, resembles an English rush-light, and has, attached to its lower extremity, a stick which answers for a handle. The Chinese, according to Dr. Steel, (to whom the writer is indebted for the specimens,) turn the candle-tree oil *Coo-Yow*, *yow* or *yow* signifying oil; the resin with which they mix it *Cow-hoo hing*, and the olibanum *Aong hing*.

Grass oil.—This is a fine, volatile oil from Calcutta; its colour is amber—its smell strongly resembling that of *kayapoosti* oil. It begins to boil at 180°, and the thermometer continues to rise above 370°, the oil boiling all the time. Sulphuric acid forms a fine, crimson, acid soap with it, which soon, however, becomes dark-coloured, and the oil remains. It burns readily, giving out much smoke. It is applied to various, economical purposes in India, although the writer is not aware what these are, nor from what plant it is obtained.

ELECTRO-VEGETATION.

A SALAD, consisting of mustard and cress, (says a recent writer,) may be produced by means of the following process:—Immerse the seed for two or three days in diluted oxymuriatic acid, after which sow it in a very light soil, and place over it a metallic cover; then bring it in contact with the electric machine, and the plants will be produced in a few minutes: by the same agents which are employed in this process, eggs may be hatched in a few hours; rain-water, apparently free from animalcula, in an hour can be rendered full of living insects; water, in a short period, separated into its two component parts, oxygen and hydrogen, and by the same power restored to its former state; and platinum, the most difficult of the metals to melt, can be fused and calcined by the discharge of an electric battery. An iron bar, by the discharge of a sufficient accumulation of the electric fluid, will become magnetic to such a degree as to lift more than its own weight; and if a pound of red lead and a pound of sulphur be mixed together into a mass, which no human ingenuity can separate, by exposing it to a stream of the electric fluid, it will instantly be restored to its component parts.

W. G. C.

MODE OF PREVENTING BEER FROM BECOMING ACID.

A PATENT has been taken out in America, for preserving beer from becoming acid in hot weather, or between the temperatures of

74° and 94°. To every 174 gallons of liquor, the patentee, Mr. Storewell, directs the use of one pound of raisins, in the following manner:—"Put the raisins into a linen or cotton bag, and then put the bag containing the raisins into the liquor before fermentation; the liquor may then be let down at 65° or as high as 70°. The bag containing the raisins must remain in the vat until the process of fermentation has so far advanced as to produce a white appearance or scum all over the surface of the liquor, which will probably take place in about 24 hours. The bag containing the raisins must then be taken out, and the liquor left until fermentation ceases. The degree of heat in the place where the working vat is situated, should not exceed 66° nor be less than 60°."—*Journal of the Franklin Institute of America, quoted in Jamieson's Journal, No. 43.*

Popular Antiquities.

ST. PAUL'S CATHEDRAL.

[We select the following *memorabilia* from *The Churches of London*, (No. 1,) a History and Description of the Ecclesiastical Edifices of the Metropolis. By George Godwin, jun., Architect; assisted by John Britton, Esq., F.S.A.; the plates by Le Keux and Challis, from drawings by R. W. Billings.]

In the reign of William the Conqueror, who had granted other privileges to the cathedral, and had decreed, by charter, that it should be as free as he himself desired "his souls to be in the day of judgment,"* it was destroyed by fire, as was also much of the city. Maurice, who was then bishop, immediately commenced a most extensive pile, the principal materials for which, according to Dugdale, he procured from the ruins of an old castle, called the Palatine Tower, near the little river Fleet; the undertaking, however, was so vast that, after labouring upon it for twenty years, and expending the greater part of his revenue, he effected but little towards its completion; nor did Richard de Beaumeis, his successor, although he spent upon it nearly an equal amount of time and money. This Beaumeis, we find, bought and pulled down many of the houses adjoining the church, added ground to the yard that surrounded it, and commenced a strong, stone wall of inclosure, the completion of which was ordered by Edward II., some time afterwards, to prevent the occurrence of robberies and murders which frequently took place there; a reason which strikingly illustrates the disordered and rude state of those times.

At one time, a singular custom obtained in regard to the spire, of which it is not easy to discover the origin. On special saints' days, the choisters were made to ascend to

a great height therein, and thence to chaunt solemn prayers and anthems: no reason, in fact, could be given for this proceeding, even at the time; for we find a contemporary writing, "So until ye discover a better argument I am content freely to lend you this; that ye go up to the top of the steeple to call on your God, that he may the more easily hear you, standing so high." The latest occurrence of this custom appears to have been in the reign of Queen Mary, when, it is on record, that, "after even song, the quere of Paules began to go about the steeple singing with lightes after the olde custome."

In 1314, it is recorded that the cross, surmounting the Cathedral, fell, and the steeple which, as we have said, was of wood covered with lead, was found in so ruinous a state as to require to be pulled down: being reconstructed, a new, gilded ball was set upon it, in which were deposited, with much prayer and ceremony, several relics of saints and martyrs, in the hope that, through their merits, God would vouchsafe to watch over the safety of the said steeple. Their influence seems to have been ineffectual, for on Candlemas Eve, 1444, it was fired by lightning, and but for the great exertion of the morrow-mass priest of Bow, assisted by the people, would have been entirely destroyed. It remained in ruins until 1463, when a reparation was effected, and the ball and cross were again placed in their original situation.

On the 4th of June, 1561, shortly after the accession of Queen Elizabeth, part of the cathedral was again destroyed by fire, originating either in the carelessness of a plumber engaged in the repairs, or in a flash of lightning: the latter, however, was more generally admitted to have been the cause; as we see, among other things, by an old tract, printed in black letter, and dated 1561, which purports to be, "A true report of the burning of the Stepl." It says, "the true cause, as it seemeth, was the tempest by God's sufferance: for it cannot be otherwise gathered, but that at ye said great and terrible thunderclap, where St. Martin's steeple was torne, the lightning, which by natural order smiteth the highest, did first smite ye top of Paules steeple, and entering in at the small holes, which have always remained open for building scaffoldes to the workes, and finding the timbers very olde and drie, did kindle the same, and so the fier increasing grew to a flame, and wrought the effect which followed, most terrible then to behold and now most lamentable to looke on."†

Much commotion was caused throughout the nation by this disaster, and the Queen immediately directed that measures should

* As quoted in Stow's Survey.

† History of St. Paul's, p. 97.

be taken to restore the cathedral, and that a general subscription should be invited to defray the expenses, to commence which she herself sent a thousand golden marks, and a warrant for a thousand loads of timber, to be cut from her forests: the example was nobly followed, and although the reformed religion did not authorize the tempting bait of pardon from heaven, a large sum was speedily raised. The citizens subscribed to the amount of 3,247l. 16s. 2d.; and the clergy were also most liberal contributors, some giving the fortieth part of the value of their benefices, some the thirtieth part, and others even more. The repairs were, therefore, prosecuted with spirit, and by the commencement of the year 1568, the roofs were finished and covered with lead; the spire, however, was never rebuilt; although many models were made, and much money collected for the purpose.

Notwithstanding the repair and adornment which the Cathedral had undergone, Malcolm states that many scandalous abuses were allowed to exist, although much complained of by contemporaries: the bell-ringers allowed persons, for a certain sum, to ascend the tower, where they amused themselves by hallooing and throwing stones on passengers beneath. By the year 1597, the same author states, that a large dung-hill, which would have filled four carts, had been suffered to accumulate within the church, and that drunkards and vagabonds might be found at all hours, sleeping on the benches at the choir-door: men walked about the church with their hats on their heads, and butchers and water-carriers passed through it with their wares, without reproof. Outside too, the church suffered much; above twenty houses were built against it, one of which was used as a theatre; the owner of another had contrived a way through one of the windows into the steeple, which he used as a ware-room, while a third baked bread and pies in an oven formed within a buttress. As a matter of course, the building soon became again dilapidated; and to what extent may be judged from an estimate for the repairs obtained from two masons in 1608, amounting to 23,536l. 2s. 3d.

It may not be uninteresting, to put together some few events noticed by Stow, Dugdale, and others, as having occurred within the walls of St. Paul's, as they serve in a degree to illustrate the times. Here, A. D. 1213, King John signed an acknowledgment of the Pope's supremacy, and resigned his kingdom. In 1377, Wickliff, the reformer, was cited to appear in the cathedral, and defend his doctrines; when a great controversy ensued.

During the conflict between the houses of York and Lancaster, St. Paul's was several

times the scene of stirring circumstances connected therewith. Henry VI. visited it under various alternations of fortune during his troubled reign, and his dead body was ultimately exposed there to the gaze of the people. In 1461, Edward, his successor, and probably his murderer, after having been crowned at Westminster, went to the Cathedral "in honour of God!" when, Stow says, "an angel came down and censured him."

1485. After the battle of Bosworth, Henry VII. visited St. Paul's in state, and deposited therein three banners with much ceremony.

In 1514, Richard Hunn was hung in a tower at the South West corner of the church, for heresy, a Wickliff's bible having been found in his house.

On Whit-sunday, 1523, Wolsey performed mass here before Henry VIII.

In 1547, nearly all the images of saints in the church were pulled down and destroyed, as were those in the other churches throughout England.

In 1552, on the 1st of November, the new Book of Common Prayer, was here first used, and Ridley, preached without "coarse or vestment."

1568. The first recorded Lottery in England was drawn at the West door of this church; it consisted of 40,000 chances at ten shillings each, and the prizes were of plate.

On the 3rd of September, 1666, began that appalling conflagration proverbially known as THE FIRE OF LONDON, which destroyed nearly the whole of the city, and with it so much of that which remained of the cathedral as to render repair useless. An eye-witness, describing the appearance presented by London during this, at the time, direful calamity, says, "all the sky was of a fiery aspect, like the top of a burning oven, and the light was seen above forty miles about for many nights. God grant that mine eyes may never behold the like, who now saw above ten thousand houses all in one flame! The noise and cracking and thunder of the impetuous flames, the shrieking of women and children, the hurry of people, the fall of towers, houses, and churches, was like a hideous storm, and the air all about so hot and inflamed that, at the last, one was not able to approach it, so that they were forced to stand still and let the flames burn on; which they did near two miles in length and one in breadth." It has been calculated that thirteen thousand houses were at the time consumed, with eighty-seven parish churches, three of the chief gates, and fifty-two companies' halls: in fact nearly all the principal buildings within the city. "The

space covered by the ruins equalled four hundred and thirty-six acres, and the total amount of damage was computed at 10,730,500*l.* The cathedral itself was a heap of ruins, and in the church of St. Faith, (the crypt of the cathedral,) books to the amount of 150,000*l.*, which had been placed there for safety by the stationers of Paternoster Row, were entirely destroyed.

In digging the foundation, in 1675, a vast cemetery was discovered, in which the Britons, Romans, and Saxons had been successively buried: the Saxons, who were uppermost, lay in graves lined with chalk stones, or in coffins of hollowed stones; the bodies of the Britons lower down, had been placed in rows, and many ivory and box-wood pins remained, which, it is supposed, had fastened their shrouds. On digging deeper, from curiosity, circumstances appeared to prove that the sea had once occupied the site on which St. Paul's now stands.

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STEERING BALLOONS.

We understand that Mr. Green doubts of the future possibility of steering the balloon. That it is beyond our power at present, is admitted. But what steers a bird? What enables that floundering voyager, a crow, to steer perfectly at his will from field to forest, and make turnings among the branches that would raise the envy of the Jockey Club? What steers and carries the wild swan, as heavy as an infant, a thousand miles ahead through the tempest and *against* the tempest? The united action of the wings and the tail. The buoyancy of the balloon would render the wings unnecessary, except for addition to the steering power. The true and only difficulty to be mastered is, that of enabling the balloon to go *faster* or *slower* than the wind; for it is only in such cases that the rudder can have any thing to act upon. The steering of a bird and of a fish exhibit the power of direction in a surrounding element. The means are complete in both, but varied, from the circumstances of the animal. The bird derives its buoyancy from the wing; the tail, whose chief or only purpose is steering, scarcely aiding that buoyancy, and being scarcely movable but in the lateral direction required for the steering. The fish is generally buoyant by its nature. The tail supplies at once its progress and direction, and it is therefore a powerful and peculiarly active instrument. Either would answer the purpose of the balloon. But its buoyancy brings it nearer to the fish than the bird. Its requisite would be a rudder of such length and force, as at once to accelerate (or retard) and guide. This rudder might be a long

frame, with a wheel or vane kept in rapid motion at its end. For this some modification of the steam-engine would be required; but we have overcome so many of the difficulties of the steam-engine, that we are not entitled to doubt much of ultimate success even here. Still, as we observed in some former mention of this subject, we may doubt strongly of the value of the boon if it were general, and have strong fears of the perils of an invention which would make fortifications and natural boundaries useless as means of protection; lay nations almost wholly at each other's mercy, or even at the mercy of malignant individuals; render war a scene of terrible and unavoidable surprises; and divest peace of all security, not merely from the sudden attacks of neighbour nations, but from the most remote and savage. Still it is to be remembered that for every dangerous invention there has hitherto been found a counterpoise, and that the more dangerous the invention, the more forcible, active, and comprehensive, and therefore the more capable of being turned to good it is. The first contemplations of the devastating strength of gunpowder must have been full of terror: it was pronounced a curse; the musketeer was always refused quarter; and the inventor, monk though he was, was regarded as little less than an especial instrument of Satan. Yet gunpowder has since been one of the great civilisers of the earth; one of the great protectors of mankind from savage hostilities; and even the great restrainer of massacre in the field. More men perished in one day, in many an ancient battle, than now fall in a campaign.

But even in its present condition the balloon may be of service, though scarcely in our country. We are too near the sea, and too liable to sudden shifts of wind. In England, except in the very centre of the country, wherever the balloon ascends it has water within its horizon: half an hour's shift of the gale from the south would have carried Mr. Green inevitably into the North Sea. It is in the spaces of the great continents where this danger is not to be dreaded, and where the wind blows for days or weeks together from the same point, that the balloon might even now be of admirable service. Thus, in India, in case of a Russian invasion, a balloon from the frontier, or from the Himmeleh, might convey the intelligence to Calcutta with the most important celerity. Thus, in case of an European war, a balloon from Alexandria might carry the despatches across Arabia, to Bombay, with a speed which might not merely enable the Indian Government to be on its guard, but to strike the most instant and decisive blows. In passing the Tartar deserts, or in penetrating into Africa, the balloon might make

all the chief difficulties disappear, arising, as they do, from the sultriness, the sands, the scantiness of provision, the deficiency of transit, and the wars, treacheries, and extortions of the savage kings. In the mean time, we congratulate Mr. Green and his companions. If it be fame, as Horace says it is—"Volitare super ora hominum," he has amply secured his renown. — *Blackwood's Magazine.*

THE LATE JOHN BANNISTER.

THE death of Bannister, the comedian, Jack Bannister, as all the world fondly called him, has caused great regret in a large circle of acquaintance. As a comedian, he had ceased to exist twenty years ago, and the rising generation could know nothing of his delightful performance, for delightful it was. There was no constraint, no effort, no error. Every look was characteristic of the part, and yet every look of the actor seemed to be the everyday look of the man. His conception was admirable. The preparation which the artificial actor makes for a point and a plaudit seemed never to enter into his thoughts; the jest, the point, or the sentiment, came from his lips with the apparent unconsciousness of one to whom they were the simplest of all possible things. But no man winged his wit with happier dexterity, or guided it to the heart with finer knowledge of nature.

Bannister had the advantage of being a handsome man; his figure was good, his face intelligent, and his eye a ball of brilliant fire. Yet his line was limited. He wanted elegance for the man of fashion, and finish for the fop; but as the easy English humorist, the Englishman of middle life, of middle age, and of middle fortune: the man of independence, oddity, originality, and pleasantry, he was altogether unrivalled. He could adopt the generous, the grave, and even the melancholy; but the restless vivacity of his eye, and the almost irrepressible gladness of his smile, showed that his province was the eccentric, the good-natured, and the gay. It is gratifying to know that he made a considerable fortune, and was enabled to enjoy his retirement in something not far from affluence; though he often blamed the memory of his ultra-opulent relative, Rundell, the millionaire jeweller, for not leaving him enough to keep a coach. He possessed, however, what the millionaire could not leave him, health, spirits, good looks, and the use of his legs to the last. The gout touched him now and then, but it was with the tenderness of an old friend come to remind him occasionally of the pleasantries among which they first made acquaintance. Bannister was constantly seen taking his exercise in the streets, and enjoying the scenes which make London a

perpetual panorama, with the animation of one who defied old age.

Bannister was a wit himself as well as the instrument of the wit of others. Some of those recollections still remain. In giving them here, it must be remembered how much is necessarily lost in losing the look, the tone, and the moment. One day, as he was walking with the celebrated Suett, a fellow on the top of a coach cried out, "Hope you're well, Master Dickey Gossip." Suett, not prepared for the acquaintance, said, peevishly, "What an impudent ruffian!" — "He seems one of the profession, however," observed Bannister. "Don't you see he is upon the Stage?"

A shoemaker in Piccadilly, determined to astonish the world, had put up a motto, from Euripides, over his window. Bannister happened to be passing with, I believe, Porson. "That is Greek," said Bannister. — "What! are you acquainted with Greek?" asked the Professor, with a laugh. — "I know it by sight," was the happy reply.

On the night of Mrs. Siddons's retirement from the stage, she withdrew, much affected with the sympathy of the audience; but, as the curtain fell, one of those sounds followed, from some enemy of the great actress, which penetrates the ear amid a thousand plaudits, and for its susceptibility to which George Colman said the stage was originally called a *Histrionic* profession. Siddons caught the tone, and turning startled to Bannister, asked, "Can that be a *hiss*?" — "No," said Bannister, "it is a *hysteric*."

The irritability of Matthews was proverbial. He was generous in giving his personal assistance to his brother actors; but it required dexterity, and the fortunate moment, to escape at times an angry reply. An actor once pressed him to play for his benefit at Drury-lane. "What could I do?" said Matthews, recounting the circumstance to Bannister. "The blockhead knew I was to play at the English Opera-house on the same night; I could not split myself." — "I don't say that," observed Bannister, "but the poor fellow's idea probably arose from his seeing you, as I have done, play in two pieces on the same night."

Spurzheim was lecturing on phrenology. "What is to be conceived the organ of drunkenness?" said the professor. "The barrel organ," interrupted Bannister.

A farce, from the French, was performed, under the title of "Fire and Water." "I predict its fate," said Bannister. — "What fate?" whispered the anxious author at his side. — "What fate?" said Bannister. "Why, what can fire and water produce, but a *hiss*." — *Ibid.*

REMAINS OF ST. AUGUSTINE'S MONASTERY, CANTERBURY.



In the eastern suburb of Longport, stood within these few years, the ruins of the magnificent Abbey of St. Augustine, built and richly endowed by the pious King Ethelbert, early in the sixth century. The privileges granted to this Monastery from time to time were many and important; and the revenues were very considerable. So early as the reign of Richard, it was possessed of 11,862 acres of land in the several manors, besides parsonages. The stately and sumptuous living of the abbots was of proportionate splendour; several of their feasts are recorded in the annals of the Monastery: one, in particular, in the reign of Edward I., at which were present 4,500 persons; and, another at which were served up 3,000 dishes of meat to 6,000 guests. Indeed, the Abbey held its supremacy for good living till the Dissolution, when Henry's commissioners found the gates of the monastery shut against them, and the monks prepared to make a stout resistance, until they were awed into submission by some pieces of cannon which the commissioners had placed on the neighbouring eminences. The Monastery was afterwards granted to Cardinal Pole; and here Queen Elizabeth was sumptuously entertained by Archbishop Parker. In later times, the site was bestowed on Henry Lord Cobham, and successively given to Robert Lord Essenden, Earl of Salisbury, and Thomas Lord Wotton of Marley.

Of this stately Abbey, the two gateways and a very small portion only remain; one of these being a brewhouse, and a habitable fragment an alehouse. Of the church there remained the noble western tower, St. Ethel-

bert's, till within these fifteen years. It was an interesting specimen of Anglo-Norman architecture, its stories being rich in interlaced arches peculiar to that style. Part of this noble structure having fallen, the remainder was demolished on October 24, 1822; and the appearance of the ruins on the day previous is represented in the annexed Cut, from a lithograph drawn by George Cooper, and published by George Wood, Canterbury.

Mr. Fussell, the tourist, who visited the spot in 1818, describes the remains of the Augustine monastery as "exhibiting in its fallen state a most striking and picturesque display of ancient architecture. The tottering arches of this once gorgeous palace, the rich tracery and magnificent size of its windows, the vast variety of its ornaments, the height of its broken walls, and the immense extent of the area over which its fragments are profusely scattered, concur in forming a scene of indescribable grandeur."

New Books.

LANE'S ACCOUNT OF THE MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS.

[We resume, from page 61, our extracts from this very entertaining work.]

Staining the Hands and Feet.

The females of the higher and middle classes, and many of the poorer women, stain certain parts of their hands and feet (which are, with very few exceptions, beautifully formed) with the leaves of the *henna*.

tree,* which impart a yellowish red, or deep orange colour. Many thus dye only the nails of the fingers and toes; others extend the dye as high as the first joint of each finger and toe; some also make a stripe along the next row of joints; and there are several other fanciful modes of applying the *hhen'na*; but the most common practice is to dye the tips of the fingers and toes as high as the first joint, and the whole of the inside of the hand and the sole of the foot;† adding, though not always, the stripe above-mentioned along the middle joints of the fingers, and a similar stripe a little above the toes. The *hhen'na* is prepared for this use merely by being powdered and mixed with a little water, so as to form a paste. Some of this paste being spread in the palm of the hand, and on other parts of it which are to be dyed, and the fingers being doubled, and their extremities inserted into the paste in the palm, the whole hand is tightly bound with linen, and remains thus during a whole night. In a similar manner it is applied to the feet. The colour does not disappear until after many days: it is generally renewed after about a fortnight or three weeks. This custom prevails not only in Egypt, but in several other countries of the East, which are supplied with *hhen'na* from the banks of the Nile. To the nails, the *hhen'na* imparts a more bright, clear, and permanent colour than to the skin. When this dye alone is applied to the nails, or to a larger portion of the fingers and toes, it may, with some reason, be regarded as an embellishment; for it makes the general complexion of the hand and foot appear more delicate; but many ladies stain their hands in a manner much less agreeable to our taste: by applying, immediately after the removal of the paste of *hhen'na*, another paste composed of quicklime, common smoke-black, and linseed-oil, they convert the tint of the *hhen'na* to a black, or to a blackish olive hue. Ladies in Egypt are often seen with their nails stained with this colour, or with their fingers of the same dark hue from the extremity to the first joint, red from the first to the second joint, and of the former colour from the second to the third joint; with the palm also stained in a similar manner, having a broad, dark stripe across the middle, and the rest left red; the thumb dark from the extremity to the first joint, and red from the first to the second joint. Some, after a more simple fashion, blacken the ends of the fingers and the whole of the inside of the hand.

Children.

With the exception of those of the wealthy.

* *Lawsomia inermis*: also called "Egyptian privet."

† The application of this dye to the palms of the hands and the soles of the feet is said to have an agreeable effect upon the skin; particularly to prevent its being too tender and sensitive.

thier classes, the children in Egypt, though objects of so much solicitude, are generally very dirty, and shabbily clad. The stranger here is disgusted by the sight of them, and at once condemns the modern Egyptians as a very filthy people, without requiring any other reason for forming such an opinion of them; but it is often the case that those children who are most petted and beloved are the dirtiest and worst clad. It is not uncommon to see, in the city in which I am writing, a lady shuffling along in her ample *tu'b* and *hhab'arah* of new and rich and glistening silks, and one who scents the whole street with the odour of musk or civet as she passes along, with all that appears of her person scrupulously clean and delicate, her eyes neatly bordered with *kohl* applied in the most careful manner, and the tip of a finger or two showing the fresh dye of the *hhen'na*, and by her side a little boy or girl, her own child, with a face besmeared with dirt, and with clothes appearing as though they had been worn for months without being washed. Few things surprised me so much as sights of this kind on my first arrival in this country. I naturally inquired the cause of what struck me as so strange and inconsistent, and was informed that the affectionate mothers thus neglected the appearance of their children, and purposely left them unwashed, and clothed them so shabbily, particularly when they had to take them out in public, from fear of the evil eye, which is excessively dreaded, and especially in the case of children, since they are generally esteemed the greatest of blessings, and therefore most likely to be coveted.

The children of the poor have a yet more neglected appearance: besides being very scantily clad, or quite naked, they are, in general, excessively dirty; their eyes are frequently extremely filthy; it is common to see half-a-dozen or more flies in each eye unheeded and unmolested. The parents consider it extremely injurious to wash, or even touch, the eyes, when they discharge that acrid humour which attracts the flies: they even affirm that the loss of sight would result from frequently touching or washing them when thus affected; though washing is really one of the best means of alleviating the complaint.

Early Education.

The parents seldom devote much of their time or attention to the education of their children; generally contenting themselves with instilling into their young minds a few principles of religion, and then submitting them, if they can afford to do so, to the instruction of a schoolmaster. As early as possible, the child is taught to say, "I testify that there is no deity but God; and I testify that Mohham'ad is God's Apostle."

He receives also lessons of religious pride, and learns to hate the Christians, and all other sects but his own, as thoroughly as does the Mos'lim in advanced age. Most of the children of the higher and middle classes, and some of those of the lower orders, are taught by the schoolmaster to read, and to recite the whole or certain portions of the *Ckoor-a'n* by memory. They afterwards learn the most common rules of arithmetic.

Schools are very numerous, not only in the metropolis, but in every large town; and there is one, at least, in every considerable village. Almost every mosque, *sebec'* (or public fountain), and *hho'd* (or drinking-place for cattle), in the metropolis has a *hotta'b* (or school), attached to it, in which children are instructed for a very trifling expense; the *sheykh* or *ick'ee* (the master of the school) receiving from the parent of each pupil half a piaster (about five farthings of our money), or something more or less, every Thursday. The master of a school attached to a mosque or other public building in Cairo also generally receives yearly a *turboosh*, a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap, four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes, and, in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of *Rum'ade'n*. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white; and when one lesson is learnt, the tablet is washed and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the *Ckoor-a'n*, or of one of its thirty sections, on a little kind of desk of palm sticks. All who are learning to read recite their lessons aloud, at the same time, rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the *Ckoor-a'n*; being thought to assist the memory. The noise may be imagined.

Cries of Cairo.

Bread, vegetables, and a variety of eatables are carried about for sale. The cries of some of the hawkers are curious; and deserve to be mentioned. The seller of *tir'mis* (or lupins) often cries "Aid! O Imba'bee! Aid!" This is understood in two senses; as an invocation for aid to the *sheykh* El-Imba'bee, a celebrated Mos'lim saint, buried at the village of Imba'beh, on the west bank of the Nile, opposite Cairo; in the neigh-

bourhood of which village the best *tir'mis* is grown; and also as implying that it is through the aid of the saint above-mentioned that the *tir'mis* of Imba'beh is so excellent. The seller of this vegetable also cries, "The *tir'mis* of Imba'beh surpasses the almond!" Another cry of the seller of *tir'mis* is, "O how sweet are the little children of the river!" This last cry, which is seldom heard but in the country towns and villages of Egypt, alludes to the manner in which the *tir'mis* is prepared for food. To deprive it of its natural bitterness, it is soaked, for two or three days, in a vessel full of water; then boiled; and, after this, sewed up into a basket of palm-leaves (called *fird*), and thrown into the Nile, where it is left to soak, again, two or three days; after which, it is dried, and eaten cold, with a little salt.—The seller of sour limes cries, "God make them light [or easy of sale]! O limes!"—The toasted pipe of a kind of melon called *'abdalla'wee*, and of the water melon, are often announced by the cry of "O consoler of the embarrassed! O pipe!" though more commonly, by the simple cry of "Roasted pipe!"—A curious cry of the seller of a kind of sweetmeat (*hala'weh*), composed of treacle fried with some other ingredients, is, "For a nail! O sweetmeat!" He is said to be half a thief; children and servants often steal implements of iron, &c., from the house in which they live, and give them to him in exchange for his sweetmeat. The hawker of oranges cries, "Honey! O oranges! Honey!" and similar cries are used by the sellers of other fruits and vegetables; so that it is sometimes impossible to guess what the person announces for sale; as, when we hear the cry of "Sycamore-figs! O grapes!" excepting by the rule that what is for sale is the least excellent of the fruits, &c., mentioned; as sycamore-figs are not so good as grapes.—A very singular cry is used by the seller of roses; "The rose was a thorn: from the sweat of the Prophet it opened [its flowers]." This alludes to a miracle related of the Prophet.—The fragrant flowers of the *hhen'na*-tree (or Egyptian privet) are carried about for sale; and the seller cries, "Odours of Paradise! O flowers of the *hhen'na*!"

The cries of the beggars of Cairo are generally appeals to God. Among the most common are—"O Exciter of compassion! O Lord!"—"For the sake of God! O ye charitable!"—"I am seeking from my Lord a cake of bread!"—"O how bountiful thou art! O Lord!"—"I am the guest of God and the Prophet!"—in the evening, "My supper must be thy gift! O Lord!"—on the eve of Friday, "The night of the excellent Friday!"—and on Friday, "The excellent day of Friday!"—One who daily passed my door used to exclaim, "Place thy reliance upon God! There is none but God!" and

another, a woman, I now hear crying, "My supper must be thy gift! O Lord! from the hand of a bountiful believer, a testifier of the unity of God! O masters!"—The answers which beggars generally receive (for they are so numerous that a person cannot give to all who ask of him) are, "God help thee!"—"God will sustain!"—"God give thee!"—"God content, or enrich, thee!"—They are not satisfied by any denial but one implied by these or similar answers. In the more frequented streets of Cairo, it is common to see a beggar asking for the price of a cake of bread, which he or she holds in the hand, followed by the seller of the bread. Some beggars, particularly *durwee'shees*, go about chanting verses in praise of the Prophet; or beating cymbals, or a little kettle-drum. In the country, many *durwee'shees* go from village to village begging alms. I have seen them on horseback; and one I lately saw thus mounted, and accompanied by two men bearing each a flag, and by a third beating a drum: this beggar on horseback was going from hut to hut asking for bread.

Use of Coffee.

The cup of coffee, which, when it can be afforded, generally accompanies the pipe is commonly regarded as an almost equal luxury. It is said that the discovery of the refreshing beverage afforded by the berry of the coffee-plant was made in the latter part of the seventh century of the Flight (or, of the thirteenth of the Christian era), by a certain devotee, named the sheykh 'Om'ar, who, driven by persecution to a mountain of the Yem'en, with a few of his disciples, was induced, by the want of provisions to make an experiment of the decoction of coffee-berries, as an article of food; the coffee-plant being there a spontaneous production. It was not, however, till about two centuries after this period that the use of coffee began to become common in the Yem'en. It was imported into Egypt between the years 900 and 910 of the Flight (towards the end of the fifteenth or the beginning of the sixteenth century of our era, or a little more than a century before the introduction of tobacco into the East), and was then drunk in the great mosque El-Ar'har, by the fakkeers of the Yem'en, and Mek'teh, and El-Medes'neh, who found it very refreshing to them while engaged in their exercises of reciting prayers, and the praises of God; and freely indulged themselves with it. About half a century after, it was introduced into Constantinople.* In Arabia, in Egypt, and in Constantinople, it was often the subject of sharp disputes among the pious and learned; many doctors asserting that it possessed intoxicating qualities, and was therefore an unlawful beverage to

Moslems; while others contended, that, among many other virtues, it had that of repelling sleep, which rendered it a powerful help to the pious in their nocturnal devotions: according to the fancy of the ruling power, its sale was therefore often prohibited, and again legalised. It is now, and has been for many years, acknowledged as lawful by almost all the Moslems, and immoderately used even by the Wah'ha'bees, who are the most rigid in their condemnation of it, and in their adherence to the precepts of the Koor-a'n, and the Traditions of the Prophet. Formerly, it was generally prepared from the berries and husks together; and it is still so prepared, or from the husks alone, by many persons in Arabia. In other countries of the East, it is prepared from the berries alone, freshly roasted and pounded.

Cairo contains above a thousand *Ckah'wehs*,† or coffee-shops. The *ckah'weh* is, generally speaking, a small apartment, whose front, which is towards the street, is of open wooden work, in the form of arches. Along the front, excepting before the door, is a *mus'tub'ah*, or raised seat, of stone or brick, two or three feet in height, and about the same in width, which is covered with matting; and there are similar seats in the interior, on two or three sides. The coffee-shops are most frequented in the afternoon and evening; but by few excepting persons of the lower orders and tradesmen. The exterior *mus'tub'ah* is generally preferred. Each person brings with him his own tobacco and pipe. Coffee is served by the *ckah'wee'gee* (or attendant of the shop), at the price of five *fud'dahs* a cup, or ten for a little *bek'reg* (or pot) of three or four cups.‡ The *ckah'wee'gee* also keeps two or three *na'gee'lehs* or *shee'shehs*, and *go'zehs*, which latter are used both for smoking the *toomb'ak* (or Persian tobacco) and the *hhashes'ah* (or hemp): for *hhashes'ah* is sold at some coffee-shops. Musicians and story-tellers frequent some of the *ckah'wehs*; particularly on the evenings of religious festivals.

Musicians.

The male professional musicians are called *A'la'tee'yeh*; in the singular, *A'la'tee*, which properly signifies "a player upon an instrument;" but they are generally both instrumental and vocal performers. They are people of very dissolute habits; and are regarded as scarcely less disreputable characters than the public dancers. They are, however, hired at most grand entertainments, to amuse the company; and on these occasions they are usually supplied with brandy, or other spirituous liquors, which they some-

† "Ckah'weh" is the name of the beverage sold at the coffee-shop; and hence it is applied to the shop itself.

‡ A decoction of ginger, sweetened with sugar, is likewise often sold at the *Ckah'wehs*; particularly, on the nights of festivals.

* See De Sacy's *Chrestomathie Arabe*, vol. I., pp. 412—433, 2nd ed.

times drink until they can neither sing nor strike a chord. The sum commonly paid to each of them for one night's performance is equal to about two or three shillings; but they often receive considerably more. The guests generally contribute the sum.

There are also female professional singers. These are called '*Awa'im*'; in the singular, '*Al'meh*, or '*Al'meh*'; an appellation literally signifying "a learned female." The '*Awa'im*' are often hired on the occasion of a fête in the *hharé'm* of a person of wealth. There is generally a small, elevated apartment, called a *soockey'seh*, adjoining the principal saloon of the *hharé'm*, from which it is separated only by a screen of wooden lattice-work; or there is some other convenient place in which the female singers may be concealed from the sight of the master of the house, should he be present with his women. But when there is a party of male guests, they generally sit in the court, or in a lower apartment to hear the songs of the '*Awa'im*', who, in this case, usually sit at a window of the *hharé'm* concealed by the lattice-work. Some of them are also instrumental performers. I have heard the most celebrated '*Awa'im*' in Cairo, and have been more charmed with their songs than with the best performances of the '*Al'tee'yeh*', and more so, I think I may truly add, than with any other music that I have ever enjoyed. They are often very highly paid. I have known instances of sums equal to more than fifty guineas being collected for a single '*Al'meh*' from the guests at an entertainment in the house of a merchant, where none of the contributors were persons of much wealth. So powerful is the effect of the singing of a very accomplished '*Al'meh*', that her audience, in the height of their excitement, often lavish, upon her, sums which they can ill afford to lose. There are, among the '*Awa'im*' in Cairo, a few who are not altogether unworthy of the appellation of "learned females;" having some literary accomplishments. There are also many of an inferior class who sometimes dance in the *hharé'm*: hence, travellers have often misapplied the name of "*alme*," meaning "*al'meh*," to the common dancing-girls, of whom an account is given in another chapter of this work.

GERMS,

From Mr. Bulwer's *New Play*.

The rose grows richer on her cheek, like hues
That, in the silence of the virgin dawn,
Predict, in blushes, light that glads the earth.
Nay, my Louise, when warriors wend to battle,
The maid they serve grows half a warrior too;
And does not blush to bind on mailed bosoms
The banner of her colours.

Beautiful scene, farewell!—farewell, my home!
And thou, grey convent, whose inspiring chime
Measures the hours with prayer, that mora and eve
Life may ascend the ladder of the angels,
And climb to heaven! serene retreats, farewell!

They tell me, that to serve one's king for nothing,
To deem one's country worthier than one's self,
To hold one's honour not a phrase to swear by,—
They tell me, now, all this is out of fashion.

Satirists, my friend, are men who speak the truth
That courts may say—they do not know the fashion!
Satire on Vice is Wit's revenge on fools
That slander Virtue!

Your wit,
Is of the true court breed—it plays with nothing;
Just bright enough to warm, but never burn—
Excites the dull, but ne'er offends the vain.
You have much energy; it looks like feeling!
Your cold ambition seems an easy impulse;
Your head most ably counterfeits the heart,
But never, like the heart, betrays itself!
Oh! you'll succeed at court!—you see I know you!

Your form, your face—that wealth of mind
Which, play'd you not the miser, and consoled it,
Would buy up all the coins that pass for wit.

Oh, Heaven, receive her back!
Through the wide earth, the sorrowing dove hath
flown,
And found no haven: weary though her wing
And sullied with the dust of lengthened travail,
Now let her see away and be at rest!
The peace that man has broken never restores
Whose holiest name is FATHER!

Once more, ere yet I take farewell of earth,
I see mine old, familiar, maiden home!
All how unchanged!—the same the hour, the scene,
The very season of the year!—the stillness
Of the smooth wave—the stillness of the trees,
Where the winds sleep like dreams!—and, oh! the calm
Of the blue heavens around you holy spires,
Pointing, like gospel truths, through calm and
storm,
To man's great home!

If love was dust,
Love, like ourselves, hath an immortal soul.
That doth survive what'er it takes from clay;
And that—the holier part of love—became
A thing to watch thy steps—a guardian spirit
To hover round, disguised, unknown, undrawn'd off,
To soothe the sorrow, to redeem the sin,
And lend thy soul to peace!

To peace—ah, let me deem so!—the mute cloister,
The spoken ritual, and the solemn veil,
Are naught themselves;—the Huguenot aljume
The monkish cell, but breathe, perchance, the
prayer

That speeds as quick to the Eternal Throne!
In our own souls must be the solitude;
In our own thoughts the sanctity!—
The feeling that our vows have built the wall
Passion can storm not, nor temptation sap,
Gives calm its charter, roots out wild regret,
And makes the heart the world-disdaining cloister.
Our happiest hours are sleep's;—and sleep pre-
claims,

Did we but listen to its warning voice,
That *asur* is earth's elixir. Why, then, please
That, ere our years grow feverish with their toll,
Too weary-worn to find the rest they sigh for,
We learn betimes THE MORAL OF REPOSE?
I will lie down and sleep away this world.
The pause of care, the slumber of tired passion,
Why, why defer till night is well nigh spent?
When the brief sun that gilds the landscape sets,
When o'er the music on the leaves of life
Chill silence falls, and every fluttering hope
That voiced the world with song has gone to roost,
Then let thy soul, from the poor labourer, learn
"Sleep's sweetest taken soonest!"

I could not breathe the air that's sweet with thee,
Nor cease to love!

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Anecdote Gallery.

NAVAL ANECDOTES.

In 1781, Captain Nelson was chosen to conduct the naval part of the expedition against St. Juan's. Being one day excessively fatigued, he ordered his hammock to be slung under some trees. During his sleep, that extraordinary animal called a monitor lizard, (from its reputed faculty of warning persons of the approach of any venomous animal,) passed across Nelson's face; which being observed by some of the Indian itinerants, they shouted and awoke him. He immediately started up, and throwing off the quilt, found one of the most venomous of the innumerable serpents in the country, coiled up at his feet. From this providential escape, the Indians who attended, entertained an idea that Nelson was a superior being, under an especial protection; and this opinion, which his wonderful abilities and unwearied exertions tended to confirm, was of essential service in gaining their confidence and prolonging their co-operation.

In close reefing the main-top-sail, when blowing hard one night on the passage of the Winchelsea to Newfoundland, (says an old messmate of Lord Exmouth,) there was much difficulty in clewing up the sail, for the purpose of making it quiet, and Captain Pellew issued his orders accordingly, from the quarter, and sent us aloft. On gaining the top-sail yard, the most active and daring of our party hesitated to go out upon it, as the sail was blowing about violently, making it a service of great danger, when a voice was heard amid the roaring of the gale, from the extreme end of the yard-arm, calling upon us to exert ourselves to save the sail that would otherwise be torn to pieces. A man said, "Why, that is the Captain—how did he get there?" The fact was that the instant he had given the orders to go aloft, he had laid down his speaking trumpet, and clambered by the rigging over the backs of the seamen, and before they reached the maintop, he was at the top-mast-head, and thence by the top-sail-lifts, (a single rope,) he reached the situation in which he was recognised.

In the action between the *Nymph*, commanded by Captain Pellew, and the *Cleopatra*, a French frigate of superior force, the crew of the former fought with a steadiness and gallantry above all praise. A lad, who had served in the *Winchelsea* as barber's boy, was made second captain of one of the main-deck guns. The captain being killed, he succeeded to the command of the gun, and through the rest of the action, Captain Pellew heard him from the gangway, give the word for all the successive steps of loading and pointing. As if they had been only in exercise. In the heat of action, one of

the men came from the main-deck to ask the Captain what he must do, for that all the men at his gun were killed or wounded but himself, and he had been trying to fight it alone, but could not. Another, who had joined but the day before, was found seated on a gun-carriage, complaining that he had been very well as long as he was fighting, but that his sickness returned as soon as the battle was over, and he did not know what was the matter with his leg, it smarted so much: it was found that he had received a musket-ball in it. Captain Mullon, who commanded the French frigate, was killed. A cannon-shot struck him in the back, and carried away a great part of his left hip. Even at that dreadful moment he felt the importance of destroying the signals which he carried in his pocket; but in his dying agony he took out his commission in mistake, and expired in the act of devouring it, — a trait of devoted heroism never surpassed by an officer of any nation. These signals, so valuable as long as the enemy did not know them to be in the possession of the British, when the *Cleopatra* surrendered, fell into the hands of Captain Pellew, who delivered them to the Admiralty.

Among the passengers on board *La Vairante*, were the wife and family of M. Rore, a banished deputy; they had obtained permission to join him, and were going out with all they possessed, amounting to 3,000*l*. Sir Edward Pellew restored to them the whole of it, and paid from his own purse, the proportion which was the prize of his crew.

The water was a natural element to Lord Exmouth, who often amused himself in a manner, which, to one less expert, would have been attended with the utmost danger. He would sometimes go out in a boat, and overset her by carrying a press of sail. These and similar acts of daring must find their excuse in the spirit of a fearless youth. But he often found the advantage of that power and self-possession, which he derived from his early habits, in saving men who had fallen overboard; and especially in the happiest of all his services, his conduct at the *Dutton*. More than once, however, he nearly perished. In Portsmouth harbour, where he had upset himself in a boat, he was saved with difficulty, after remaining for a considerable time in the water. On another occasion, he was going by himself from Falmouth to Plymouth in a small punt, 14 ft. long, when his hat was blown overboard, and he immediately threw off his clothes and swam after it, after having first secured the tiller a-lee. As he was returning with his hat, the boat got way on her, and sailed some distance before she came up in the wind. He had almost reached her when she filled again, and he was thus baffled three or

four times. At length, by a desperate effort, he caught the rudder, but was so much exhausted, that it was a considerable time before he had strength to get into the boat.

Lord Exmouth was on the point of stepping into his barge, on the king's birth-day, to go on shore to dinner. The crew had been permitted to bathe: the gambols and antics of the men in the water caught his attention, and he stepped on one of the guns to look at them; when a lad, a servant to one of the officers, who was standing on the ship's side, near to him, said, "I will have a good swim by and by, too."—"The sooner the better," said the captain, and tipped him into the water. He saw in an instant that the lad could not swim, and quick as thought he dashed overboard in his full-dress uniform, with a rope in one hand, which he made fast to the lad, who was soon on board again without any injury, though a little frightened, which did not prevent his soon enjoying the ludicrous finish of the captain's frolic.

The following anecdote of Sir R. W. Otway, is given by a recent writer:—In 1814, when I sailed with Sir R. W. Otway, in the *Ajax*, Hessian boots were in fashion; but to which he had a most insuperable objection; consequently, if any of the officers presented themselves before him in Hessian boots, he was sure to offer some bluff remark, that would not fail to be such a rebuke as to deter the wearers from again making the experiment. While at Quebec, I was induced to volunteer for the lakes, and at the time I was preparing myself to leave the ship to join the *Confiance*, I ventured to draw on my Hessian boots; but I determined, when taking leave of the Admiral, to hide my boots as cleverly as I could. Accordingly, I waited on Sir Robert in his cabin, to bid him adieu; when he very cordially shook me by the hand, and, with his eyes significantly viewing my boots, said, "Good by, sir, good by; but if you happen to come across a Yankee, I hope you will not forget to jump down his throat, and leave your boots in his stomach altogether." I had the pleasure afterwards to know that, however displeased he might have been with my boots, he very strongly recommended me to Commodore Fisher.

After the capture of Guadaloupe, by Admiral Sir A. Cochrane and General Sir G. Beckwith, as some of the crew of the Admiral's boat were sauntering up the Grande Rue of Basseterre, in quest of a grog shop, their attention was fixed by a signboard, on which had been newly painted in large letters, *Bains chauds et froids*. The best spoliator amongst them was chosen interpreter, and as the remainder were exploring the premises, he called out, "Shipmates, the

sooner we haul our wind, the better—it is all true what they say of these Frenchmen—they beat all I ever heard of, for dirty lubbers." On his comrades inquiring the mishap, he answered, "Why, cannot you see? It is where they eat *Beans chewed and fried!*" At this the whole party made for the barge, as if the Admiral himself had hove in sight.

Two sailors happened to be on the military parade, at Sierra Leone, (says Mr. Holman,) when the soldiers were at drill, going through the evolution of marking time—a manoeuvre, by which the feet, as well as the whole body of the person, are kept in motion, presenting a similar appearance to that which they exhibit when they are actually marching. One observing the other watching the movements of the corps very attentively, with his eyes fixed, and his arms akimbo, asked him what he was looking at: "Why, Jack," replied his comrade, "I am thinking there must be a very strong tide running this morning, for these poor fellows have been pulling away this half hour, and have not got an inch a-head yet."

It was usual when Captain James Ross went upon a reconnoitring or exploring expedition into the interior of the country, to leave his uncle, the senior captain, at head-quarters, with a small party of five or six men, generally those who were the least capable to bear fatigue. Upon one of these occasions, while the captain was in bed in his hut or cabin, which was well lined with tarpaulins and canvass, and the roof covered with deep snow, having a small entrance, with the view of excluding, as much as possible, the cold, and two or three loopholes for the occasional admission of air,—the captain discovered an unusual pressure and noise of footsteps immediately above the spot where he lay. Supposing it to be one of the men who had thus disturbed his slumber, he called out to know who was there; but receiving no answer, and the annoyance rather increasing, he got up, and on looking through a loophole to discover what it was, beheld an enormous bear, sniffing about to find out the entrance to the hut, which he was then approaching; and, no doubt, in a few minutes more he would have reached his prey. The captain, however, had the presence of mind to seize a loaded musket which was at hand, and levelled it at the monster as he was tearing open the door. The ball took effect; and although it did not kill, it so severely wounded the animal, that he immediately made off. He, however, shortly after returned, deliberately walked across a plank into the vessel, seized a young tame bear which lay on the deck, devoured one-half of it, and was again making off, when he was pursued and shot.

W. G. C.

The Gatherer.

The Fauxhall Balloon.—Through the *Athenaeum*, we learn that some generous correspondent of *Le Voleur* has attacked Mr. Green's merit in the construction of his huge balloon. Two or three of the objections will show the spirit of the whole. He first denies that Mr. Green's balloon is the largest ever constructed; that in which the Duc de Chartres ascended in 1783, is 16 ft. (French) in diameter, whilst that of Mr. Green's balloon is only 49 English feet! The climax of his contention appears to be in the novel information that although the use of carburetted hydrogen is not so expensive as, and is more convenient than, pure hydrogen,—it requires a balloon of larger dimensions; again, that carburetted hydrogen only differs from pure hydrogen gas, by being less effective: lastly, that Mr. Green's alleged discoveries respecting currents of air are entirely French discoveries!

Epitaph on a slab of white marble, in the churchyard of Priltwell, Essex:—

Here both the bodies of Mrs. Anna and Dorothy Freeborne, wives of Mr. Samuel Freeborne, whose departed this life on the 31st of July, Anno 1641: the other Anna ye 30, Anno 1650: One aged 38 years, ye other 44.

Under one stone two precious Jems dolly,
Equal in worth, weight, lustre, sanctity;
If yet, perhaps, one of them might excell,
which was't, who knows—ask him yt knew them well
by long enjoyment; if hee thus ye press'd,
hee'l pause, then answer,—truly both were best;
were't in my choice that either of ye twayne
might be restor'd to mee to' enjoy againe,
which should I chuse, well since I know not whether,
I'll mourne for th' losse of both, but wish for neither,
yet here's my comfort, herein lyes my hope,
The time's a coming, cabinets shall ope
which are lock't fast, then then shall I see
my Jewells to my Joy, me Jewells mee.

The late Sir John Soane.—(From a Correspondent.)—In the summer of 1810, a gentleman called at my house, wishing to see me; I was at the time engaged, and could not for some minutes attend; meanwhile, he chatted with one of my children, asking him if he liked fruit, &c., I hardly need add, the child said "Yes." In the middle of this talk I came in, when I found the person he wanted, was my namesake and neighbour, Mr. John Soane, so celebrated for his architectural engravings; here we parted, and in about half an hour Mr. J. R. called on me with half a crown for my little boy, and an apology from the gentleman who had just left my house for having forgotten him. Sir John (then Mr.) Soane, was the gentleman in question.

ROBERT ROYCE.

Singular Discovery.—A little mine has lately been set on foot at Newlyn, near Penzance, called Wheal Newlyn; and not being able to open their adit on the course of the

lode, in consequence of a fish cellar over it, the miners were compelled to drive in another direction to come on the lode, when they found a cavity in the earth about eighteen feet in length, with water about a foot deep, in which was discovered a quantity of fish of the cougar eel species, although there appears to be no inlet or outlet for the water. It is supposed that a mine was worked on the spot about 150 years since, but how the fish got there is unexplained, as it is upwards of seventy feet from high-water mark. We have seen some of the fish which are about eight or nine inches long; and it is supposed that there are many large ones in the same place.—*West Briton.*

Note extraordinary to the Editor.—Sir: Anything from a philosophical rambler must be delightful; so you cannot fail to be entertained by my telling you how I amused myself yesterday.

At an early hour, I strolled into the Zoological Gardens to study the habits of the animal creation, from the polar bear which cannot bear any heat above the chilly degrees of the bare-ometer, down to the smallest quadrupeds requiring all the warmth of a hothouse. By the way, Mr. Editor, is it not strange that one of the coldest animals in the Gardens is the otter. However, I loitered about here till twelve, at which hour, after having obtained the hearty thanks and the sweet smiles of a dozen female visitors of the species *Homo*, for my attentions to them by acting as exhibitor, I left the Gardens, and made off for the Linnean Society, which old women often mistake for a Linen Society, and go to for children's clothing. There I read some valuable and rare books, leaving off every now and then to take part in the amusing gossip of others who were present. When I left the Society, I repaired to the Gallery of Practical Science, where I saw steam-carriages, steam-boats, and steam-guns all in operation. The steam-guns are discharged every half hour, after a short, trumpet notice from a steam-trumpet; and it obeys the notice by going off as required, but without quitting its place. Then I saw that interesting and novel exhibition of obtaining sparks from a magnet, which although an inanimate body, exhibits a greater attachment for its keeper than ever did the animals in a menagerie. It is, indeed, an object of very great attraction, commanding nearly as much attention as the before-mentioned steam-gun, which certainly in this respect takes the lead.

JEMMY.

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